

Westminster Fellowship Natl. Conference
Dubuque, Iowa. July 5, 1946

1946

"Therefore Go"

COMMISSIONING SERVICE

Before the commissioning of the new officers, I have one or two words ^{with which to charge you} to say to you, the WF NE of 1946, ~~by way of~~ as you prepare

I have been asked to ~~give~~ say a few words before the commissioning of the new officers as a charge to you, the WFNC of 1946. I can say it in two words: Therefore Go.

Not just "go" - but therefore go. The therefore is important.

If you just go - it would be better if you had never come. If you just go - you'll remember only that NE spent 20 min. arguing about whether to tip the waitresses or not, and that it was hard to get up in the morning.

But Jesus said "Therefore go" - telling his disciples these at the end, just as he was about to leave them, to go, remembering not their failures, but his power. "All power is given unto me in heaven and in earth. Therefore go."

So also you - go, remembering the good best work of your ~~common group~~ the honest inquiries of your creat. liv. exp. the honest answers of your commissions, ^{remember what a Smith here said about the disciples,} the joy of his working together for a wk. with common & purpose., the presence of God when you have stopped to be still and worship him. Above all the power of Christ. "Therefore go."

Henry - You have been called to be a Mod. a leader ~~but~~ I want you to remember that it is more important to be a good follower of X^t, than a good leader of me. I said: I came out to be ministered unto, but to minister.

Curt. If the Mod. is the head, you are the hands & the feet. ^{But head-hands & feet are all one body.} ~~As vice-mod. keep you ~~but~~ out~~ Let your hands & feet do God's work this year.

^{You won't feel very important}
Marguerite - a ~~stated~~ clerk keeps the record straight & clear, and the lines of communication ~~clear~~ open. That is a good rule for your life as well as for your new position: "Make straight the Highway of the King."

Bill
~~Helen~~: ~~As ^{the} anchors Faith & hope~~ Build your foundations ~~small~~ strong, Bill. It's up to you to see that this Fellowship we love builds on the rock X^t. - and not on shifting sand. "Believe in the L^ord & then shalt be saved."

Pat: It is the business of your commission ~~to~~ to see that the doors of the church are always open - and open to everyone. Keep them open. But you'll not be able to keep them open unless you keep the door of your heart open, too.

"Therefore Go"

~~This is my last Conference and my last communion~~
~~before~~ before I leave the country for my life in China. Thank you
for the memories - the strengthening, and warming memories of this week at
Bethany that I shall take with me as I go.

What can I give you in return? Only what the Lord has
given me - a commission, ^{a charge in} a just "Therefore Go". Not just "Go" -
but "Therefore Go". The "Therefore Go" is important.

If you just go now as the Conf. draws to an end, it would
be better if you had never come. If you just go - you'll remember only that
you couldn't get into the pool the last day of conf.; or that it was hard
to get up in the morning.

But Jesus said "Therefore Go" - telling his disciples there at the
end just as he was about to leave them, to go, remembering not their failures
but his power. "All power is given unto me in heaven & in earth. Therefore Go"

So also you - go, remembering ~~the honest inquiries of your~~
~~fellowship groups~~ ~~and the honest answers in your classes,~~ ~~remember what you said~~
~~but~~ ~~don't~~ remember the joy of living & working ^{together} for a wk. with ~~communion~~ ~~the~~ ~~goal~~
remember what you said but ~~right~~ about how God nearer to your own life purpose clearer.

DAILY SCHEDULE: BETHANY 1947
Washington Presbytery Youth Conference

MORNING

6:45 Rise and shine
7:10-7:30 Morning Watch
7:30-8:15 Breakfast
8:15-8:30 Rooms in order
8:30-10:00 First Period Class
10:00-10:30 Assembly
10:30-12:00 Second Class Period

AFTERNOON

12:15-12:45 Lunch
12:45- 1:15 Council Meeting
1:15- 1:30 Fellowship Business Meetings
1:30- 2:30 Rest Hour
2:30- 3:30 Commission Meetings and Projects
3:30- 5:30 Recreation

EVENING

5:30-6:00 Free Time (ready for dinner)
6:00-7:00 Dinner
7:15-7:45 Vespers
8:00-9:00 Evening Program
9:00-9:45 Free Time
9:45 Call to Quarters
10:10-10:30 Fellowship Group Meeting
10:30 Taps -- Lights Out

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FELLOWSHIP GROUP LEADERS

BOYS

I. Mr. Hays
II. Mr. Rees
III. Mr. Moffett
IV. Mr. Thomas
V. Mr. Strohm
VI. Mr. Nelan

GIRLS

A. Miss Fisher 209
B. Mrs. Nelan 202
C. Miss Bromley 229
D. Miss Beard (nurse) 218
E. Miss Patchin 302
F. Miss Halley 330
G. Miss McNary 324

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Westminster Fellowship
Baltimore Synod
Baltimore, Md. Apr. 26, 1947

THY PURPOSE WE SHARE

~~Acts 27:22~~ ~~What do you mean, "Thy Purpose We Share?"~~

I suppose ^{we} you are never again quite so rash and bold as when we are young. It takes a ^{very} young organization, a youth movement to come into a year like this with a rash and arrogant theme like this, "Thy Purpose We Share." ~~(Do you mean to tell me that)~~ you ~~are~~ sit there in your seats and say to ~~God,~~ ^{God,} the Lord God Almighty, ^{the High & lofty one who inhabits eternity,} ~~maker of heaven and earth,~~ who measures the waters in the hollow of his hand, ~~and to whom the sand is like a very little thing -~~ ^{you say to Him} ~~it is to Him you are saying~~ in your own cocky way, "We're with you, God, your purpose, that's our purpose too. You can count on us."

What do you mean Thy Purpose We Share? What do you know about the decrees of God, his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath preordained whatsoever comes to pass. ~~Have you forgotten~~ listen to what God Himself says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways ~~the~~ higher than your ways, and my thoughts than your thoughts."

~~And I can almost hear some of our~~

That's the kind of a verse that some of our Christian comrades in Europe when we pick a theme like this, might be tempted to throw at us. I can hear them muttering, "That ought to ~~stop~~ ~~These~~ cocksure Americans. They know all the answers. They're going to build a new

would. They know all there is to know about ~~Christ~~ God ~~and His Will~~ - except how to suffer for Him."

Once upon a time there was another cocky, ~~group of young people~~ cocky, self-confident group of young men. They were a small band of disciples following ~~a amazing young prophet named Jesus~~ a man called Jesus. They ~~know what~~ ^{were very sure, too} his purpose, ~~was~~ ^{about} ~~kingship~~. He was the promised King. His Kingdom would come - and they were in on the ground floor as his first disciples. One day two of them came to him with their mother and asked a favor, - ^{they asked} ~~they~~ that they might share in his glory when his day should come - one on his right hand, ~~and~~ one on his left. "But Jesus answered and said, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?' What was that cup? ~~He~~ He tells us a little later, ^{in the garden of Gethsemane,} when in an agony, ~~of~~ and a bloody sweat he ~~pour~~ poured out his soul and prayed that the cup of suffering might pass from Him.

Yes, the disciples wanted to share his purpose when it meant glory. ^{But} He asked them, "Are you willing to share it when it means death?" And they said "Yes", still confident. But when the time came, they ran away.

Now how about you? Do you ~~really~~ ^{when you say,} know what you are saying? - "My Purpose We Share!" ~~I doubt it. Let me talk straight to you~~ I doubt it. I doubt if you are any more clear in your minds than those disciples were. But here is the point I want to make - they weren't clear and they ran away, but they didn't stay away. ~~They came back~~ when the cockiness had been

knocked out of them, they came back. They came back to find God's will for their lives and do it. ^{So may you.} They came back to share ~~of~~ His purpose, and suffer for it. Only one of them died of old age. The rest were ~~to~~ stoned, beheaded, thrown to wild beast, crucified upside down. They drank of the cup of which he had drunk, they drank it deep and died - but they drank it with a fierce joy that changed the world. They were disciples of Christ.

That was a long while ago. Do they make them any more like that? Does Xt have disciples today? God's purpose for you - if you really want to share it - begins with discipleship. It doesn't even begin with you, it begins with Jesus Xt. It doesn't begin with action. ~~with the~~ Some of us, I imagine, the minute we think about sharing God's purpose, think in terms of what we can do now for a better world. But God's call, when it comes is usually a still, ~~but we Americans~~ small voice, not a bugle call to battle.

You Americans are always in too much of a hurry.



It is out of such experiences - out of the ~~captivating~~ electric quietness of a personal encounter with God in J.X. thru His Spirit - that disciples are made. And they are still made like that today.

You Amer. always in too much of a hurry. Shopping crowds - like buffaloes. You carry it over into the church. We push and shout about even about the purposes of God. Haven't you better be sure what the will of God is before you hurry off to do it? ^{There's no being in too much of a hurry. Nervous inefficiency even in stopped-up the family. There is the danger that we will lose contact with God.}

These ^{first} disciples, with all their ~~former~~ reckless, abandoned ~~fearlessness~~ ^{That fierce recklessness} consequences, ~~did not begin~~ ^{slow,} by turning the world upside down. They began ^{with} the still, quietness of an upper room. They ran away ~~and~~ but they came back. "Be still and know that I am God," he says. "Be still." ^{That comes first.} Without it our pushing and our shouting is no better than the pushing and shoving of the world ~~about us~~.

They came back, ~~and~~ ^{and} waited they waited. Then they knew God. Then they acted. That's the only way disciples are made. And they are still being made today.

I've had some interesting experiences the past couple of summers ~~with~~ in caravans training conferences. I've watched young fellows and girls come there, ~~clamping~~ some scared, some clamping at the bit to get into action. But they've ^{all} got to wait a whole week before they go out ^{and get to work. A wk. of preparation.} for ~~five weeks~~ ^{in service in the churches.} ~~it is~~ ^{when they find it -} a week of finding God's purpose in order to share it. And ^{not} all of them can take it ~~when they find it~~. When they find what it means to be a disciple - an active one - playing games, yes, leading singing, yes - mending hymnals, all that - but also telling others about Jesus X't. and what it means to be a X'n - when they faced that, some have dissolved in tears and run home. But I've seen others dissolved in tears, ready to go home - but who came back, and stuck thru that week of ~~hurry~~ ^{learning}, playing and praying together until they were ready to go out as disciples - not altogether fearless, I'll grant you -

but you should see them when they come back, bubbling over with what the Bible calls, "the joy of the Lord," the joy of knowing Him in Jesus Christ, the joy of sharing in his purpose.

Or here's another modern disciple. He's the one I've known best, because he was my father. For him the will of God

- stud. a) 2 schools of thought. I shuttle, but get in.
b) deeper seriousness, underlying wishfulness
for firm foundations, yearning for assurance,
readiness to face claims of J. X.
c) But nothing inevitable - balance.

1. New interest in theology

a. Reenes - at M2M

b. But no yrs. Calv. - can't disguise
Bibl. & rel. liturgy. B.A.L. in N.Y. -
God is second choice. 67% of under
30 read Bibl. "Do Presb. bel.
anything.

c. But put over against that - Parville -
"We believe" in B&R lit. that's
wonderful. For Presb. not raised on
catechism - wonderful.

2. New emphasis on evangelism

a. Not so evident - but comes from (1).

b. Some youth for Xt. - zeal, but not follow-through.

c. Most effective - caravans. Scared stuff,
some back out; others come back
rejoicing. Helen - "our little evangelist."
Ruth - going to China.

d. Our y.p. interested - afraid, but some
are getting over that fear by doing it.

(1) San Antonio - quiet carrying to win
friends for Xt. And there 7

(2) Walt. Coak - Evng. - How to know Xt
and win friends for him.

3+4. Energy in organization

Enthusiasm in stewardship.

a. New note in sp. - WF, at 1-0.
between 12 and 23. Training in
ch. int. for younged side in ch.

b. New note in stewardship - Youth
Budget in increasing dues, reg. p.
share. They was money - 500.
Karkville - let old paper be used

CONCLUSION

No moral necessary. See for self
how these trends affect your mission present
approach.

Int. - interest in trend. Want to
know more of more why - what is
your why made you want to share.
Personal test. All-important - how
save a mis. generation with no
convictions.

Evangelism - how a mis. actually
approaches some one else for Xt., and
how whole people integrated about the
to give + controlling sin - to make p.d.
to man to all man as their sin. serious.
and to persuade them to become his disciples.

Wanda Wans - died bec. Ch. failed - worth living for.

Age jump forgotten - teen age. College-minded.

"Our national thinking, our national approach to staggering complexities of a disputation, world, are based upon things taught in H.S."

Statistics - 90 - fresh 6th.
 45 - H.S.
 7 - College.

We Presb. neglect ① 45 est., 1 Prep school. Cf. equiv. 66

② allowed to start demon. youth.

By all ways, just to say we did not yurple into problems of W.S. 7 million H.S. And because we failed, W. Wans. 18 - into garage, layed herself.

But by grace of God - we now trying to mend our ways. In WF we are throwing at Y.P. this challenge:

1) You must know J.X. - only then does life have purpose, worth living. Purpose.

2) You are already in Ch - up to you to carry share of load. Your share of load breaks down into 4 categories.

① Fel. - What it means to be Xn.

② Stew. - As Xn - you belong to God.

③ Foll. - Can't close door of Ch. to anyone.

④ X.O. - Don't open out as well as in. Whole world. Get out + own it.

Results -

① New energy in organization - 400,000

② New enthusiasm in stewardship. - 700,000

③ New interest in theology.

④ New emphasis on evangelism.

Theol. - underly usefulness for firm foundations, yearning for assurance of purpose in life beyond, readiness to face J.X. directly + unshakcd.

No. of cabins in indot. Illiterate. Boys Athl. League - 3970 boys, 4770 of 7000 - 39,000 G-16 for FDR.

Sept 27 1945
Presb. Bd. of Social Ministries
Home Base Comm. Meeting

11

Resbyterian Young People of the World Mission

Dear Mr. ...
...

Philosophical - why ...

Health - what ...

Language - what they are ...

Dear ...
...

~~I've already done ...~~
~~... have that ...~~
~~... become, by act of the ...~~
There are two schools of thought about you people. Some people think they're all high-minded little things. Other people think they're all high-minded little things. All the little eyes, tender-hearted and all beautiful within. They're ^{entirely} the hope of the future or the degree of the eye depending upon which school of thought you belong to.

I must confess that I'm not quite at ease in either school. I've got myself shutting back and forth between them - but I do have a certain sense of peace about it all, ~~... about ...~~ particularly about our two young people.



~~They are far from perfect - these fresh, y.p. - but I've~~

seen some very encouraging things in this past summer of intense work among them. ~~scarcely any still holding~~ I have seen in them

signs of a definite trend toward a deeper seriousness in the part of the youth, an underlying restlessness for firm foundation for belief and action, a yearning for assurance that there is someone in life and beyond, and a readiness to face the claims of Jesus Christ directly and without shame.

But - and this is an important but - I am struck by the conviction that there is nothing venturable about this trend. We may lose it before it barely gets started. ~~It is still in the balance.~~ ~~It is still in the balance.~~ But here is the trend as I've seen it so far, and as it has been noted by others.

1. A new interest in theology.
2. A new emphasis on evangelism.
3. A new energy in organization.
4. A new enthusiasm in stewardship.

Let us count ourselves as each of these.



1. A new interest in theology. At the Missourian Education Mount Planning Conference last week, Kenneth Reeves of the B1 of C. Ed. mentioned this as the most noticeable trend in Presb. Y. P. work. It rather startled the other denom. repr. at the Confer, although some confined the trend as inside in their work also.

Now don't expect to find any young John Calins in your midst. This trend, like the others is still in the balance. And no ~~the~~ indications of renewed interest in the fundamentals of the faith can disguise the fact that the young generation is a biologically + religiously illiterate generation. Some time ago officials of the Boys Athletic League in N.Y.C. tabulated the likes + dislikes of 50,000 boys + girls between 6 and 16. According to the indications expressed by these children President Roosevelt is the best loved person in the whole universe. He received 39% of the boys' votes + 47% of the girls'. Who do you suppose was in second place - a poor second. God! At the Gallup poll some years ago in a survey of reading preferences, showed that only 6% of those questioned who were under 30 years of age even mentioned the Bible. And last year it is that our Presb. young people are immune from this plague of secularism and indifference, let me just mention in passing the boy at a conference this summer who came up and said very seriously, "I've been talking to a Roman Catholic at school about his club. Do Presbyterians believe anything?"



But put over against that black picture this one that I brought back from the National Council of the Westminster Fellowship in Park College, Mo. in July. There were about 40 young people there, representing youth squads from New England to California, and Florida to Minnesota. They came there for some hard work - to plan ~~for~~ a young peoples program for the whole club for this coming year. They divided up into 4 work sections: one on Faith and Hope - the leaders had you read about 5 into college this fall. ^{As I had a letter for the...} mine of 75 people, ~~at~~ they set as their task the drawing up of a statement of faith for the consideration and discussion of Presb. Y.P. all over the country. It took them a week to do it - working nights - but they got it done. They started slowly, hesitantly, they were uncertain, they admitted their thinking was fuzzy. At the second session some Bibles appeared, and a Presb. Form of Govt. But they ~~wrote the~~ ~~statement~~ drew up the statement themselves - they did the work and the thinking and the typing and minicopying themselves. This is the result. An answer by Presb. Y.P. to that boy who asked, "Do Presb. believe anything?"

WE BELIEVE AS CHRISTIANS



The second trend is a new emphasis on evangelism. As you might expect, there is not so ^{in some respect} extent as the first, but it springs directly out of the first. Until you know what you yourself believe and why, you have no message to tell others.

Some of our young people have ~~continued in~~ ^{been active in} the youth for Christ movement which has mushroomed all over the country, drawn great crowds, and gone hammer and tongs at the young people with a tremendous evangelistic zeal, but sometimes lacks the right kind of follow-through and tie-up with the church. The most effective leadership training technique in evangelism yet developed by the church, I believe, is the caravan, which is the significant name we use for a gospel team.

12 Presbyterian caravans of young people went out thru the church this summer for five weeks of instruction. These caravans are based in ~~the~~ three

training conferences, where for a week of concentrated study they prepare for the work ahead. When they first realize what they are up against, when they discover that they'd be called upon to lead worship services, ^{many with} ~~for~~ young people, prepare to give nights, and conduct youth rallies, and harder yet, when they find out that they'd have to speak to other people about Jesus Christ — they're all scared stiff. A few have backed out into floods of tears. But those who press on come back rejoicing — full of the wonderful thrill of actual accomplishment in Christian service and witness. Take Helen, for instance — college age, but still young.



been to college. Two years ago she was not even a Xn. Now
~~she had~~ at the end of the week of training she had been
 chosen leader of one of the teams. When they came back I
 asked the others how she had done. "Well, they said, the
 judges called her 'the little evangelist'. She wasn't afraid to
 tell the people anything." As I like to tell the leaders of one of
 the other teams - a shy, little thing from Iowa. I'd never before
 guessed she had been carrying her father's back ever since his death
 some years ago. What did the expense do for her? Well, just
 last week I received a letter from her. Because of what she
 had learned and done on the course, she said she was
 taking seriously of being a missionary to China.

~~Evangelism is a real thing~~

Now young people are interested in evangelism - of course
 they're still afraid of it. But some of them are getting over that
 fear by doing it. And the theme of the National Council will
 meeting at Park College was, "Evangelism - How to know Christ
 and Who Knows for Him." See how they've thought
 he did a great plan - it's a fine idea.





Now, very briefly, the other two books I mentioned were
 a new survey in organization, and a new enthusiasm in stewardship.
 The new motto in Presb. youth organizations is the Western Fellowship.
 which by def. comprises all Presb. youth between the ages of 12 and 25, and
 all youth groups in the field for the Sunday School, and P.S., the
 the Boy Scouts and youth clubs. It gives opportunity in all youth
 for it is organized the ~~as opportunity~~ club into 4 ascending
 series of councils, the local club youth council, the Western Fellowship
 of Presbyteries, the Western Fellowship of Synods and the National Council,
 whose 2nd annual meeting at Park College is mentioned

of Basic Standards

Presb. of P. - which with a 25,000, occupied with
 reports for 1933.

The new motto in stewardship has to do with the youth
 budget plan, followed by an increasing number of studies.

which is an effort to recognize and encourage ~~of~~ the responsibility of young people to take their share in the stewardship program of the church.

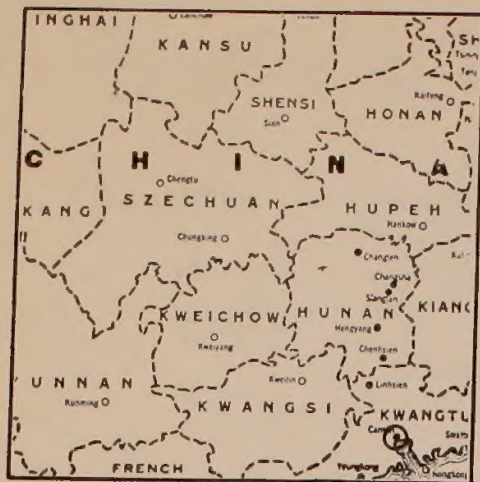
At Parkville, the Stewardship Commission set as the goal for Presb. Y.P. the raising of 1/10 of the entire ^{anticipated} benev. budget of the ch. That means \$700,000 for Y.P. Someone said that was pretty high, and one of the boys exclaimed, "Let the old people be conservative." We're not going to be conservative in our giving.

They have money —

Now I don't think I have to stop and print a word.

You can see for yourself how these trends will affect ~~you~~ may affect your missionary approach to Y.P. Take the first one for instance — the interest in theology. The Y.P. want to know more and more why you personally went out as a missionary, just what it was in your convictions that made you want to spread them to the world. They are eager for personal testimonies. And this emphasis on the convictions is all important — it's in the balance, we must weight the balance on the right side in all our contacts. How can we raise a generation of missionaries for a youth group that is relig. & B.B.L. illiterate, from Christians without convictions.

~~Our interest~~ You will want to foster their interest in evangelism by telling them just how a missionary approaches someone else for Xt.



ev. ed. med.

and how our whole miss. program is interpreted and crystallized
 around the one task of the chch - "to make the Lord Jesus
 Christ known to all men as their Div. Saviour and to
 persuade them to become his disciples." And finally
 you can ~~use their~~ ^{show them how to} channel their new energy in organization and
 their enthusiasm ~~to~~ in stewardship toward making an effective
 contribution now - both to their lives and their miss. - to that world
 mission of the chch for which you have given everything.

